



HISTORY OF ANTHROPOLOGY

NEWSLETTER

II:1

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PROSPECTS AND PROBLEMS: III

Subscription policy The response to HAN so far has been more than gratifying enough to encourage us to continue--but less than adequate to sustain that continuation indefinitely. We have at this point upwards of three hundred people or institutions on our mailing list, and we still distribute somewhat less than this number unsolicited. So far, however, only about sixty have sent in checks and may be regarded as actual subscribers. Prior to the preparation of the present issue, our total resources from subscriptions were around \$100, which is perhaps about half of what it would cost to put out one issue of five hundred copies if all the labor and materials were actually paid for at going rates. We are able to function on much less on the basis of volunteer resources, most of them supplied by Regna Darnell and Linguistic Research, Inc. We can, however, only expect to maintain a permanent existence on the basis of regular subscriptions from all who receive HAN. After more careful evaluation of our financial situation, we have decided on the following rates for a subscription for one year (or two numbers) of HAN:

Individual subscribers (U.S. and Canada)	\$2.00
Student subscribers	1.00
Institutional subscribers	3.00
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CHECKS SHOULD BE MADE OUT TO HISTORY OF ANTHROPOLOGY NEWSLETTER, IN U.S. DOLLARS, AND SENT TO ROBERT BIEDER, NEWBERRY LIBRARY, 60 W. WALTON ST., CHICAGO, IL, 60610, U.S.A.

Those who have sent in checks prior to this issue will be regarded as having subscribed through Volume II. This does not mean that we can send the later comers copies of Volume I, since our supplies are exhausted. It does mean, however, that those who responded early to our pleas will in fact have got three (or perhaps four) numbers for the price of two. Those who do not send in checks soon will in all probability be dropped from our list for the next issue, although if enough others respond,

delinquents may be carried through Volume II in order to give the contents of HAN time to work their magic.

Division of Labor The experience of the last two issues has suggested the advisability of some division of labor between the Chicago members of the editorial committee. In the future, Bieder (as Secretary-Treasurer) will assume primary responsibility for matters of finance and circulation, and Stocking (as Editorial Secretary) will assume primary responsibility for editorial matters. The actual labor of production and distribution continues in the hands of Regna Darnell and Linguistic Research, Inc. Our two Chicago members will continue to consult closely, and the full editorial committee will participate by mail in the planning of each issue. We encourage all readers to submit material they think suitable for publication in any of the regular departments now established, or to propose new categories for the future. Please keep in mind, however, that our format does not permit publication of lengthy pieces, and that we reserve the right to exercise editorial judgment. Contributions should be sent to George Stocking, Department of Anthropology, University of Chicago, Chicago, IL 60637 U.S.A.

The Editorial Committee

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OBITUARY: A. I. HALLOWELL, 1892-1974

A. Irving Hallowell, Professor Emeritus of Anthropology at the University of Pennsylvania, died at his home in west suburban Philadelphia early in October 1974. Past president of the American Anthropological Association, "Pete" Hallowell made outstanding contributions to twentieth-century American anthropology in the study of Algonkian Indians, culture and personality, and the behavioral evolution of man. He was also very much interested in the history of anthropology, and played a major role in the development of that field in the last decade and a half. His own extended essay on "The Beginnings of Anthropology in America" (pp. 1-90 in F. de Laguna, ed. Selected Papers from the American Anthropologist, 1888-1920), gave an important impetus to the history of the discipline when it appeared in 1960, and remains to this day the best general treatment of its subject. In 1962 Hallowell was the guiding spirit behind the Conference on the History of Anthropology sponsored by the Social Science Research Council. He also contributed several other important historical essays in his later years, including "Anthropology in Philadelphia" (in The Philadelphia Anthropological Society, ed. J. W. Gruber, 1967). An account of his own intellectual development appears in Crossing Cultural Boundaries (ed. S. T. Kimball and J. B. Watson, 1972), and a bibliography of his earlier writings is included in his collected essays (Culture and Experience, 1955). I was privileged to be a member of his seminar at Penn in the late 1950s and learned from him how the history of anthropology might be approached in an anthropological manner--an orientation which he later explicitly formulated in an essay on "The History of Anthropology as an Anthropological Problem" (Journal of the History of the Behavioral Sciences, 1965).

G.W.S.

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

Circumstances have prevented us from including an extended discussion of any single source or body of sources this issue; however, we do offer the following shorter items that may interest some of our readers.

Research Materials on Social Science in French Universities

Professor Terry Clark of the Department of Sociology, University of Chicago, author of Prophets and Patrons: The French University and the Emergence of the Social Sciences (Cambridge, Mass., 1973)

informs us that research materials collected in preparing his book are available for the use of interested scholars. IBM punch cards with quantitative material on the social background of authors and the contents of articles in four French journals are available for distribution at cost through the Inter-University Consortium for Political Research in Ann Arbor, Michigan. In addition, several cartons of photocopied and microfilmed documents have been deposited in the Special Collections Section of the Regenstein Library, University of Chicago. These include copies of documents from the French National Archives, the Sorbonne, and the French Institute, as well as interviews with older social scientists, along with several hundred pages of text that did not appear in the published version. Included in the last is a more extended content analysis of the material on IBM punch cards in Ann Arbor.

Wundt Archives J. Hoskovec, Institute of Psychology, Charles University, Praque, informs readers of the Cheiron Newsletter (see NEWS AND NOTES elsewhere in this issue), that the Wundt Archive is located at Karl Marx University, Sektion Padagogik/Psychologie, 701 Leipzig, Karl Mark Platz, East Germany. Donated by the family of Wilhelm Wundt, the great experimental and folk psychologist, it includes manuscripts, letters, and other documents. An interdisciplinary seminar on Wundt's work was to have been held in Leipzig during the autumn of 1974, and a publication concerning Wundt is in preparation.

FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

HUNS, FREE-THINKING AMERICANS, AND THE AAA

William C. Sturtevant
Smithsonian Institution

The following note is based on materials in the Frederick Webb Hodge Papers in the Southwest Museum; the quotations are published with the permission of the Director, Carl S. Dentzel. The events of the December 1919 meeting of the Association are treated in G. W. Stocking, Race, Culture and Evolution (New York, 1968), chapter 11, "The Scientific Reaction against Cultural Anthropology, 1917-1920."

In 1917, Leo J. Frachtenberg was fired from the Bureau of American Ethnology for making "derogatory remarks about the United States and the President." That fall Kroeber (then president of the American Anthropological Association) put Frachtenberg's name before the nominating committee to become a "member of the Council." On January 2, 1918, F. W. Hodge wrote to Kroeber, resigning from the AAA because Frachtenberg had been elected to the Council although he had been "recently dismissed from this Bureau by the Secretary of the Smithsonian Institution, to whom my loyalty is due." Kroeber replied from New York the next day, taking responsibility for the action but reminding Hodge "that it is the association's policy to have every regular working anthropologist on the council," and claiming that Frachtenberg's election was a belated action related only to his professional standing. Kroeber denied that any affront to Hodge or the Smithsonian was intended, and said that he was opposed to the AAA taking any position "on the internal administration of any institution." He refused to accept Hodge's resignation, which Hodge evidently did not resubmit.

In 1918, Hodge resigned from the BAE and moved to George Heye's Museum of the American Indian in New York. On December 17, 1919, Neil M. Judd wrote asking if Hodge was planning to attend the Cambridge meetings of the AAA, because "it is certain that matters will be presented in the Council which will call for the support of you free-thinking Americans at the Heye Museum." A few days later W. H. Holmes addressed Hodge as follows:

You have doubtless seen the traitorous article by Boas in the last Nation, and I want to say to you and to Saville and others who do not favor Prussian control of Anthropology in this country that we are determined now to end the Hun regime. The position of Honorary Philologist in the Bureau of Ethnology /held by Boas/ has been abolished, and this, I am sure, is not the final step in the official assault upon the Hun positions.

My attitude is this. In case Boas or any of his henchmen is selected to fill the \$6,000.00 position in the National Research Council, I shall resign from the Association and shall advocate the organization of a new Association which shall be American in reality. I am sure that the majority of anthropologists outside of New York will be glad to join any movement that will tend to purge the stables.

Hodge's reply to this does not survive either in the Southwest Museum or in the Holmes papers in the National Collection of Fine Arts, Smithsonian Institution. However, it can be deduced from Holmes' next, very curt, letter to Hodge: "I have your recent favor and am surprised that you should wish the continuance of the Prussian regime, the vicious, scheming minority of the association has ruled long enough, and if it is to continue I shall close my connection with anthropology for good."

CLIO'S FANCY--DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

THE FUTURE OF ANTHROPOLOGY IN AFRICA OR ELSEWHERE

The following item appeared under the above title in the transactions of the anthropological section of the British Association for the Advancement of Science, 1934 (Reports, p. 354). It came from the pen of Captain Robert Sutherland Rattray, who as Government Anthropologist on the Gold Coast in the 1920s wrote a number of monographs on the Ashanti. After his retirement from government service in the early 1930s, Rattray published several items reflecting a more radical identification with native aspirations than his formal monographs suggest. They included a romantic novel, The Leopard Princess, dedicated to Paul Robeson, as well as articles expressing certain reservations about the prevailing orthodoxy of "Indirect Rule." The argument rather elliptically sketched in this BAAS abstract was developed at somewhat greater length in "Present Tendencies of African Colonial Government" (Journal of the African Society 33:22-36).

Is this science, which the European has built up around African and other races under the name of Anthropology, destined in the future to be regarded by the subjects of these scientific investigations as just so much interesting archaeological data concerning their own dead past?

Alternatively: Will these peoples come to recognise anthropology as something which has been a living vital factor in shaping their own destinies?

The answer to these questions would seem largely to depend

on two things:

- (a) Whether the European can, before it is too late, enlist the whole-hearted interest and co-operation, in his anthropological experiments, of the more highly educated members of such communities;
- (b) Ability and understanding to discriminate--among the mass of data which we have now accumulated--between what is, and what is not, vital for the attainment of the object which we have in view.

This object may perhaps be defined as the retention of the particular genius and individuality of the races concerned.

BIBLIOGRAPHICA ARCANA

THE PSEUDONYMS OF LORIMER FISON, 1857-1883

A. R. Tippett
 Fuller Theological Seminary
 Pasadena

H. R. Hays in From Ape to Angel leaves Fison at 1880, after the publication of Kamilaroi and Kurnai, by simply adding that "during the latter part of his life he gave up anthropology"--which is quite incorrect. At this time Fison was signing all his work and Hays should have located it. To the end Fison corresponded with Frazer, Howitt and others. His last book, Tales of Old Fiji (which he had researched in the 1870s), came out in 1904 (reprinted 1907) just before he died.

Between Kamilaroi and Kurnai and Tales of Old Fiji he maintained a flow of published articles, some showing the influence of Lewis Henry Morgan, but many indicating original research on marriage patterns, burial rites, religious cults, word studies, riddles and material culture. Six of these appeared in the Journal of the Anthropological Institute (a door opened to him by E. B. Tylor), along with several others co-authored with Howitt and Codrington; four were papers read to the Australasian Association for the Advancement of Science; and others appeared in Australian and American journals, including the Sydney Morning Herald, Argus, American Anthropologist, Annual Report of New Guinea and Australasian Monthly Magazine. He wrote the article on "Aborigines of Victoria" for Baldwin Spencer's Handbook of Melbourne (1891).

However, what is generally not known is that Fison wrote a great deal under pseudonyms from 1857, when he edited the

ship journal en route from England to the Australian gold fields and wrote poetry for it under the name VIATOR.

Many of Fison's writings in church and missionary newspapers were simply signed "By a Missionary." Some have considerable anthropological value, especially his reports of his Fijian itinerations during the 1860s. For any reconstructing of the picture of culture change due to Christianization or settlement these are important. He wrote thirteen long anonymous descriptive letters, published in Wesleyan Missionary Notices between 1865 and 1870.

In the mid-1860s Fison was writing for Watchman and The Christian Advocate--descriptive material from Fiji, odd items on Fijian words and cannibalism--under the nom de plume FILIUS. In 1871 and 1872 he was using NEMO. He seems to have used specific names for different kinds of writing--church politics during the 1870s were covered by MEDEIS, the Volunteer Movement by MEDAMOS (1871-1872) and lay representation in the church by FESTINA LENTE (1874).

In the secular press he followed the same pattern, writing on Tongan affairs under the name DELTA (1875), on Fijian words under AMBATHA, and on cannibalism under FIJIAN. These appeared in the Daily Telegraph, the Fiji Times and the Australasian when he was in Victoria preparing to return to Fiji for the second time.

That Australian interlude (1871-1875) had been spent on aboriginal research and in his battle over the South Seas labor trade. His entire work in this last connection was published in the daily press. First he wrote as VITI and later as OUTIS. His series of eleven major articles in the Daily Telegraph (1873-1874) employed the pseudonym OUTIS. This is possibly the major primary source for the period of kidnapping which led up to the cession of Fiji to Britain.

The Sydney Morning Herald published a book-length series of thirty-five articles entitled "The Dominion of Fiji" (1875-1877), written by Fison under the pseudonym HARDY LEE (which he also used for stories about the Australian gold fields). In the Weekly Advocate, under the name of MANSELL HALL, he contributed "Intercolonial Correspondence" and wrote on the missionary ownership of land between July 1877 and July 1878.

In 1881 he became "Our Special Correspondent" for Fiji to the Sydney Morning Herald. In this role he supplied twenty-six long and informative articles, four of which became topics for editorials. I fail to see how anyone could write on the economics of the first decade of colonial Fiji without using this

primary source.

Another of Fison's significant contributions to the preservation of knowledge about old Fiji was his encouragement of island converts to write their autobiographies. Some of these he translated. Joel Bulu (1871), a straight translation, and Old Sefanaia (ca. 1895), assembled from vernacular material, are Fison's work under the pseudonym "A Friend of His."

After Fison had received his M.A. from the University of Rochester (New York) for work on the Australian aborigines, he gave up writing under pseudonyms. The pseudonym period lasted for a quarter-century (1857-1883) and covers material of prime value for any ethnohistorical reconstruction in the anthropology of Fiji.

Recent Dissertations

Since dissertations are not always easily accessible, we will in the future, as space permits, include brief summaries when these are provided by the authors.

Banks, Judith Judd (M.A., anthropology, University of British Columbia, 1970) "Comparative Biographies of Two British Columbia Anthropologists: Charles Hill-Tout and James A. Teit."

Bynum, William F., M.D. (Ph.D., history of science, Cambridge University, 1974). "Time's Noblest Offspring: The Problem of Man in the British Natural Historical Sciences, 1800-1863." The dissertation treats the work of William Lawrence, J. C. Prichard, George Combe, Robert Chambers, Richard Owen, Robert Knox, Thomas Huxley and Charles Lyell, with specific reference to two related sets of queries: 1) What is the significance of the anatomical similarities between man and the anthropoid apes? Do animals possess minds? Is the difference between men and other animals qualitative or quantitative? What are the implications of classifying man as a member of the animal kingdom? 2) Why are some men white and some black? Are all men descended from a single pair, or are racial characteristics aboriginal? Are the different races members of the same species? If so, how have the striking racial variations occurred? Despite good theological, scientific and humanistic reasons for considering man a single species, there was little direct historical evidence on the formation of human varieties, and the major racial types existed at the time of the earliest written and pictorial records. Therefore, anthropologists commonly appealed to the "analogy of nature," pointing out that domestic animals also exhibited marked variation, and since man was also a domestic animal, it could be proved analogically that human varieties were "accidental," not aboriginal. Medical anatomy and physiology also depended on this analogy, since many

data were derived from animal dissection. Physicians assumed that relations between anatomical structure and physiological function obtained in both men and animals, but the issue was complicated theologically and philosophically when this seemingly innocuous method was applied to the comparative anatomy of the brain. Darwinism intensified these tensions without materially changing them.

Erickson, Paul A. (Ph.D., anthropology, University of Connecticut, 1974) "The Origins of Physical Anthropology" (cf. HAN I:2).

Reingold, Judith C. M. (Ph.D., anthropology, University of California, Berkeley, 1973) "German Nationalism and the Inquiry into German Origins during the Nineteenth and Early Twentieth Centuries."

Recent Work by Subscribers

Subscribers are encouraged to submit full citations or offprints of recently published work to supplement our own erratic efforts.

Darnell, Regna, ed. Readings in the History of Anthropology (New York: Harper and Row, 1974) includes, among others, articles by Meyer Fortes ("Social Anthropology at Cambridge since 1900"), Jacob Gruber ("Brixham Cave and the Antiquity of Man"), A. I. Hallowell ("The History of Anthropology as an Anthropological Problem"), Dell Hymes ("On Studying the History of Anthropology"), Margaret Hodgen ("Retrospect and Prospect in History"), John Rowe ("The Renaissance Foundations of Anthropology"), George Stocking ("Empathy and Antipathy in the Heart of Darkness" and "Some Problems in the Understanding of Nineteenth-Century Cultural Evolutionism"), and Fred Voget ("Man and Culture: An Essay in Changing Anthropological Interpretation").

Hymes, Dell, ed. Studies in the History of Linguistics: Traditions and Paradigms (Bloomington: Indiana University Press, 1974) includes, among others, George Stocking, "The Boas Plan for the Study of American Indian Languages" and "Some Comments on History as a Moral Discipline: 'Transcending Textbook Chronicles and Apologetics'."

Lepenies, Wolf, "Eine vergessene Tradition der deutschen Anthropologie: Wissenschaft vom Menschen und Politik bei Georg Forster," Saeculum 24 (1973), 50-78.

Moore, J. H. "The Culture Concept as Ideology," American Ethnologist 1 (1974), 537-549.

Stocking, George W., Jr., ed. The Shaping of American Anthropology, 1883-1911: A Franz Boas Reader (New York: Basic Books, 1974). (see also Darnell and Hymes above).

Development of Ethnology in France

The doctoral dissertation of the late Donald Bender, "Early French Ethnography in Africa and the Development of Ethnology in France" is available in bound mimeographed form from the Department of Anthropology, Ford Hall, University of Minnesota, Minneapolis, MN 55455. The cost, postpaid, is \$1.00 in North America, \$2.00 for overseas subscribers. Checks should be made out to the University of Minnesota.

Bibliography of the History of Anthropology

Don Fowler, Director of the Desert Research Institute, Building 3700, University of Nevada, Reno, NV 89507, is willing to send copies of a seventy-five page bibliography he uses in teaching the history of anthropology to those interested.

RESEARCH IN PROGRESS

FRANZ BOAS AND THE AMERICAN PHYSICAL CHARACTER

Peter Gregg Slater
Dartmouth College

Alarmed at the onslaught on Nazism, concerned with the rescue of European scholars, and anxious to complete as much as possible of his life-long work on the Northwest Coast Indians, Franz Boas in 1940 had a heavy heart and full hands. Nevertheless, Boas found the time and energy to write an article rebutting recent criticisms of an investigation of immigrant families he had conducted three decades earlier. The next year, his penultimate one, he was again publicly defending the "head form" study he had done in 1908-1911 for the U.S. Immigration Commission. Why, in these crisis years, did the octogenarian anthropologist believe that the "head form" study was of such significance as to require the refutation of arguments against its validity? Why, so long after the publication of the results, was it still controversial?

And what had led Boas, a man known in 1908 primarily for work in the Arctic and in the Pacific Northwest, to take up the physical anthropology of New York immigrant families in the first place? These are some of the questions I want to answer in a book tentatively entitled "Franz Boas and the American Physical Character."

As the title indicates, the "head form" study must be placed in a wide context. It can be viewed as an important thread in Boas' professional life; as an episode in public discussion both of the immigrant influx and of a putative national physical type; and as a phase in the continuing debate among anthropologists about the age-old problem vis-a-vis heredity.

Substantively, the immigrant investigation represented an extension of his earlier work in anthropometry among Indians and among school children. As the investigation proceeded, however, Boas was surprised by indications of important somatic differences, especially in head shape, between immigrant parents and native-born children. The end results confirmed these initial findings and called into question prevailing orthodoxy in physical anthropology. Hopes for a massive and definitive followup of the 1908-1911 investigation were never realized, but Boas did undertake further smaller projects in this area, and to the end of his life remained interested in the questions that the study raised.

The general public learned of Boas' discovery through extensive newspaper and magazine coverage. Public interest in Boas' findings was spurred by the long-running debate about what effects the American environment had upon the mental and physical qualities of various ethnic groups. Also involved was the shadowy but persistent notion that Caucasian Americans were gradually developing into a unique physical type, a distinctive "race." Both subjects were of venerable lineage, going back at least to the Jefferson-Buffon controversy, and drew on elemental feelings about the continent itself, about the original Indian inhabitants, and about the status of the transplanted white and black races.

Professional anthropologists discussed the immigrant investigation on narrower and more technical grounds. Upset by Boas' sudden challenge to the prevailing belief that the head form was solely a matter of heredity, they tended in the years immediately following the investigation to be highly critical, sometimes without a true understanding of its methods and results. Gradually, however, professional opinion became more favorable, although even in the 1930s anthropological journals carried a number of attacks.

The "head form" study has been frequently commented upon in secondary sources, both in anthropology and in history, but,

except for the chapter in Stocking's Race, Culture, and Evolution, there has been little in the way of extended discussion. Using both manuscripts and published materials, I hope to show the actual origins, course, and results of Boas' investigation, and make clear its far-reaching significance.

Research Notes

The present listings exhaust our stock of usable research reports. We are aware, however, of other projects for which we have received no information, and we continue to encourage readers to send us brief reports on research in progress on the form we have again attached to this issue. From the term "usable" it will be evident that we have received some reports we did not feel sufficiently well defined or sufficiently historical to include. Unfortunately, it has not been possible in every case to carry on correspondence on such matters, but if authors disagree with our editorial judgment, we encourage them to submit further information. We also would welcome longer statements, of up to three hundred words, describing research in progress, although we can print only one of these in each issue.

Robert Ackerman, Department of English, Columbia University, informs us that his work on Sir James G. Frazer (cf. HAN I:2) is now to take the form of an intellectual biography.

Derek Freeman, Professor of Anthropology, Australian National University, author of a recent paper in Current Anthropology on the evolutionary theories of Darwin and Spencer, is now working on the theoretical and ideological basis of the Boasian paradigm in American anthropology, with particular reference to the Samoan researches of Margaret Mead.

Ian C. Jarvie, author of The Revolution in Anthropology and The Story of Social Anthropology, is currently doing research on the metaphysical underpinnings of anthropology, including the doctrines of the unity of mankind, racialism and relativism, with special reference to the pre-Adamite issue up to and including the American pre-Adamite Alexander Winchell.

Wolf Lepenies, Professor of Sociology at the Freie Universität Berlin (West Germany) is preparing a volume on specific problems in the history and sociology of the human sciences, especially ethnology and physical anthropology. He is especially interested in the question whether the theories and procedures

of the sociology and history of science can be transferred to the analysis of the human sciences.

Virginia Olesen, Department of Social and Behavioral Sciences, University of California, San Francisco, is working with Professor George Foster, University of California, Berkeley, on the history of medical anthropology and medical sociology, and would welcome information.

Ross Parmenter, Oaxaca, Mexico, author of Linguist, Explorer and Ethnologist (Los Angeles: Southwest Museum, 1966), a study of Alphonse Pinart, is now writing a full-length biography of Zelia Nuttall, whose correspondence with Franz Boas he presented in June Helm, ed., Pioneers of American Anthropology (Seattle: University of Washington Press, 1966).

Richard Popkin, Professor of Philosophy at the City University of New York, is carrying out research on the philosophical origins of anthropology, especially in the seventeenth century.

Milton Singer, Professor of Anthropology, University of Chicago, has been involved in research on theories on culture change (Kroeber, Spicer, and Redfield), on the influence of Bertrand Russell and A. N. Whitehead's philosophical conceptions of structure on the work of Radcliffe-Brown, and on the development of the thought of Robert Redfield. These three essays, along with several others in progress and revised versions of several previously published, are to be included in a volume to be entitled "Man's Glassy Essence."

John F. Szwed, Center for Urban Ethnography, University of Pennsylvania, who is publishing with Roger Abrahams an "Annotated Bibliography of Afro-American Folk Culture" (Austin: University of Texas Press), is also working on "pop" anthropologists, among whom he includes Lafcadio Hearn, G. K. Chesterton, Jack London, Jaime de Angulo, Henry Mayhew, and Charles Dickens.

Alan R. Tippett (cf. Bibliographica Arcana, this issue) has for twenty years been collecting materials on Lorimer Fison and is currently working on a catalogue of Fison manuscripts and their location.

Dissertations in Progress

Roger Bertrand, Institute d'histoire et de sociopolitique des sciences, Université de Montréal, is working on "L'Étude zoologique de l'espèce humaine en France au dix-neuvième siècle."

Susan Dwyer-Shick, now at Pennsylvania State University, offers an updated title for her dissertation in the Department of Folklore and Folklife, University of Pennsylvania: "The Anthropological School of Folklore Research in the United States." (cf. HAN I:2)

John H. Eddy, Jr., History of Science, University of Oklahoma, is working on "Late Eighteenth-Early Nineteenth-Century Theories of the Effect of Environmental Factors on the Formation of Human Races."

Ian Langham, History and Philosophy of Science, University of Sydney, Australia, has been working on the role of W.H.R. Rivers and his disciples in bringing kinship studies to the forefront of British Social Anthropology, in the Program in the History of Science, Princeton University.

John Mack, Institute of Social Anthropology, Oxford, is also doing a doctoral dissertation on W.H.R. Rivers.

Robert McMillan, Department of Philosophy, York University, is writing a dissertation with the tentative title: "The Development of Anthropological Theory at the University of Chicago and Columbia University, 1931-1937."

In addition to these doctoral dissertations, we note that Robert Poor is doing an M.A. thesis on Washington Matthews (University of Nevada).

Oral History Projects We have received no response to our request (HAN I:2) for information regarding oral history projects containing materials relevant to the history of anthropology. We would still appreciate any information readers can provide.

NEWS AND NOTES

Cheiron Those of our readers who are not already aware of it may be interested to know of Cheiron, the International Society for the History of Behavioral and Social Sciences. Cheiron has existed for several years now, and meets annually in early June, this next year at Ottawa. Papers are presented on a variety of topics, mostly in the history of psychology, but with occasional papers in other areas. The society also has begun to issue a newsletter, somewhat less ambitious than HAN. Inquiries should be directed to Elizabeth S. Goodman, Secretary-Treasurer, 115 W. Royal Drive, DeKalb, IL 60115

History of North American Anthropology at the AAA A session on the history of anthropology was held at the seventv-third annual meeting of the American Anthropological Association. Chaired by Timothy H. Thoresen (University of California, Berkeley), the session included papers dealing with North American anthropology presented by: Robert E. Bieder (Newberry Library) on degeneration in early American ethnology; Jacob Gruber (Temple University) on professionalizing the anthropological sciences; M. Carole Henderson (York University) on folklore and Canadian Indian studies; Raymond Demallie and Robert H. Lavenda (Indiana University) on museum ethnography; Timothy H. Thoresen on a case of paradigm change in anthropology; Regna Darnell (University of Alberta) on language and lore in early twentieth-century anthropology; Stephen F. Holtzman (Northern Illinois University) on Clark Wissler; Hamilton Cravens (Iowa State University) on reintegration of anthropological and natural science theory, 1910-1947; Joan Chandler (University of Massachusetts) on anthropologists and southwestern Indians, 1928-1966; and Charles Frantz (State University of New York, Buffalo) on the American Anthropological Association. Unable to attend, the following submitted papers: Don D. Fowler (Desert Research Institute) on John Wesley Powell and the Bureau of American Ethnology; and Judith Modell (University of Minnesota) on women anthropologists.